

# UNITY

FREEDOM, FELLOWSHIP AND CHARACTER IN RELIGION.

VOLUME XXII.]

CHICAGO, JANUARY

[NUMBER 22.]

## CONTENTS.

### EDITORIAL—

Notes: All Souls have an Angle of Reflection; Opposite Sides of One Fact; Words from "Ecco Homo" Worth Remembering; Difficulty in Stopping Swindles; Dress Reform for Wheelmen; Should the Art Institute be Kept Open on Sunday; Indian Boys and a Liberal English Education; a Requisite for Citizenship; Doctrine of Eternal Punishment in the New Testament; Liberal Interpretation of Orthodox Doctrines; the *Christian Union* on Appointment of Colored Men; India a Family of Nations; the Race-Bond between English Speaking Peoples; Mrs. Burdett Coutts' Motto; a Prominent German Champion of Woman's Progress; Unitarianism Dead and Laid out for Burial; Compulsory Education; Baron Hirsch on Jewish Exclusiveness; a Bit from the Meditations of Elizabeth Thompson; Whispered Conversation in Church; the Message of an Orthodox Brother in Ohio; Rejections Not too Sweeping; the Brave Successor of Dr. Townsend; Rev. Mr. Parkhurst on Cross-bearing..... 287  
The Time Factor in Men's Judgments and Thought—F. L. H. 289

### CONTRIBUTED—

The Burdened Pilgrims—WILLIAM S. LORD..... 290  
Our Word to the Toiler..... 290  
The Development of Post-Biblical Judaism—B. G..... 291  
"Is the Religion of Love Inefficient?"—EDWIN G. BROWN.. 292  
The Public's Dictum—FREDERICK CLARK STEINIGER..... 292

### THE STUDY TABLE—

"Shaving the Profit;" "The Rose and the Ring;" "Stories from the Italian Poets;" "Three Greek Children;" "Beecher as a humorist;" "Colloquia Latina;" "Songs for little Children ..... 292

### THE HOME—

A Little Glass of Jelly—JUNIATA STAFFORD..... 293  
"Pass it On" ..... 293

NOTES FROM THE FIELD..... 294

ANNOUNCEMENTS ..... 295

The publishers of *UNITY* will be glad to receive any number of addresses of members of Unitarian churches and others supposed to be interested in progressive religious thought.

## Clearance Sale of Books.

We have on hand about \$1,000 worth of books which we wish to convert into cash during January, and as an inducement to *UNITY* readers to purchase at once we offer them at the following low prices, which will hold good through January unless our stock of any particular book is closed out sooner. The prices are net in Chicago; postage must be added if books are to be sent by mail.

Allen's *Our Liberal movement in Theology*, retail \$1.25, January price 88 cents, postage 8 cents.

Mrs. Brotherton's *Sailing of King Olaf and Other Poems*, retail \$1.00, January price 35 cents, postage 5 cents.

Miss Campbell's "Jack's Afire" or "The Burton Torch," retail \$1.50, January price 50 cents, postage 13 cents.

Carew's "Tangled," retail 75 cents, January price 45 cents, postage 8 cents.

Chadwick's *Book of Poems*, retail \$1.25, January price 87 cents, postage 7 cents.

Chadwick's *The Faith of Reason*, retail \$1.00, January price 70 cents, postage 10 cents. In *Nazareth Town*, and other Poems, at the same price.

Chadwick's *The Two Voices*, Poems of the Mountain and the Sea, retail \$1.00, January price 60 cents, postage 8 cents.

Champlin's *Heart's Own: Verses*, retail 75 cents, January price 45 cents, postage 6 cents.

Clarke's *Every Day Religion*, re-

tail \$1.50, January price \$1.00, postage 13 cents.

Frances Power Cobbe's *Religious Duty*, retail \$1.00, January price 65 cents, postage 8 cents. *Darwinism in Morals and Other Essays*, retail \$2.00, January price \$1.20, postage 12 cents.

Cooke's *Ralph Waldo Emerson, George Eliot, and Poets and Problems*. Three volumes, sold together or separately, retail price per volume \$2.00, January price \$1.10, postage 13 cents.

Dexter's *THE KINGDOMS OF NATURE*. A popular summary of the facts of Evolution with nearly 400 fine engravings. Rev. E. P. Powell, author of "Our Heredity from God," says of it: "I think it will be decidedly helpful in the study of Evolution. What is wanted now is clear outline work. Those who have time for thorough study of Evolution are few, and they will know where to work. Dr. Dexter's illustrations will be peculiarly helpful, constituting a history by themselves." Retail price \$3.50, January price to readers of *UNITY* one dollar and fifty cents, postage 26 cents. We reserve the right to return the money if an order should come from any county where we have an active canvasser, for the book is to be sold by subscription and we must protect our agents.

Emerson's *Conduct of Life*, retail \$1.75, one copy slightly shelfworn at \$1.30, postage 12 cents.

Fallows's *Dictionary of Synonyms and Antonyms*, retail \$1.25, January price 65 cents, postage 10 cents.

Fallows's *Progressive Supplemental Dictionary*, full sheep, quarto, 531

pages, retail \$3.75, January price \$2.75, postage 35 cents.

Abbie M. Gannett's poem *The Old Farm Home*, retail 75 cents, January price 45 cents, postage 7 cents.

Gannett and Jones—*The Faith that Makes Faithful*, full morocco, round corners, gilt edges, with marriage certificate if preferred, January price one dollar, postage 6 cents. These books were bound up to sell at \$2.00, but the binding not being wholly satisfactory to us, we prefer to close them out at this reduced price. They are very pretty and durable, but the morocco is not of the first quality.

Grumbine's *Evolution and Christianity*. A concise and popular summary of their relation. Cloth, 18mo, retail 50 cts., January price 20 cents, postage 5 cents.

Hansen's *Legend of Hamlet*, cloth, retail 50 cents, January price 25 cents, postage 5 cents.

Hedge's *Primeval World of Hebrew Tradition*, also *Ways of the Spirit and Other Essays*, 2 volumes, each retail \$1.50, January price \$1.00, postage 11 cents.

Jones's *Practical Piety*, cloth, retail 30 cents, January price 18 cents or ten copies for \$1.50, postage 2 cents a copy.

Knappert's *Religion of Israel*, retail \$1.00, January price 67 cents, postage 8 cents.

Miles's *The Birth of Jesus*, retail 75 cents, January price 50 cents, postage 7 cents.

Parker's *Lessons from the World of Matter and the World of Man*, retail \$1.25, January price 75 cents, postage 12 cents.



Miss Phelps's The Gates Ajar, retail \$1.50, January price \$1.10, postage 10 cents.

Seeley's Natural Religion, retail \$1.25, January price 80 cents, postage 10 cents.

Stebbins's American Protectionist's Manual, cloth, retail 75 cents, January price 45 cents, postage 8 cents. Progress from Poverty, cloth, retail 50 cents, January price 25 cents, postage 5 cents.

Stockwell's Evolution of Immortality, retail \$1.00, January price 50 cents, postage 6 cents.

Mrs. Tileston's Quiet Hours, two series in one volume, full morocco, gilt edges, retail \$1.50, January price \$2.25, postage 10 cents. Selections from Dr. Tauler, the Apocrypha, and Ecclesiasticus. Three volumes sold together or separately, retail 50 cents each, January price 35 cents each, postage 3 cents each.

Mrs. Wells's "Miss Curtis," retail \$1.25, January price 85 cents, postage 10 cents.

Winchell's Pre-Adamites, retail \$3.50, January price \$2.25, postage 25 cents. World Life, retail \$2.50, January price \$1.65, postage 20 cents.

"A Pure Souled Liar," an anonymous novel, retail 50 cents, January price 25 cents, postage 6 cents.

"Freedom and Fellowship in Religion," a volume of essays and addresses by various writers, edited by O. B. Frothingham. Retail \$1.50, January price 65 cents, postage 10 cents.

## 100 ORIGINAL STORIES BY THE BEST American Authors. 100

For the next 60 days we will send One Hundred Original and Entertaining Stories by the Best American Authors to whoever sends us a list of five story readers and ten cents. Address, Potter & Potter, 86 and 92 Federal St., Boston.

### SHOPPING BY MAIL

A MAGAZINE The only one of its kind published. Devoted to the interests of women. Full of fashion, hints on shopping, information on personal and domestic subjects, notes of travel, exchange correspondence, and one or more serial stories. Original, enterprising and valuable. See publisher's Christmas offer in each number. Send 50c. for one year's subscription, and receive our illustrated Catalogue, free, for shopping purposes. Address—Shopping by Mail. 7 & 9 Jackson St., Chicago.

LAURA A. CHAMBERLAIN Publisher and Proprietor

**48 PAMPHLETS CONTAINING 618** PAGES of interesting matter mailed any address for 60 cents, among them a 32-page pamphlet of extracts from the religious writings of Ralph Waldo Emerson with similar pamphlets from Channing, Parker, and Martineau, and separate treatises by various liberal writers on God, the Bible, Prayer, Inspiration, Miracles, Immortality, and kindred subjects. Address, UNITY PUBLISHING COMMITTEE, 175 Dearborn St., Chicago, Ill.

## WOMAN AND HOME

A high-class magazine of Fashion and Home Art. Send 6 cts. for current issue giving list of valuable premiums for subscribers and club-raisers. Address 523 Arch St., Phila. Pa.

**THE CHANGE OF FRONT OF THE UNIVERSE.** By Minot J. Savage. A tract that every Post-office Mission worker should use. Thirty-two pages, printed in clear open type. Price, including postage, 5 cents; 100 copies, \$1.50. CHARLES H. KERR & CO., Publishers, Chicago.

**POULTRY GUIDE** (complete) and our **60c. Monthly 5 months on trial, 15c. RURAL CALL**, Columbus, Ohio.

**FREE** Sample Dr. X. STONE'S BRONCHIAL WAFERS. Low Rates to Preachers and Teachers. Agents Wanted. STONE MEDICINE CO., Quincy, Illinois.

# THE OPEN COURT,

PUBLISHED EVERY THURSDAY BY

THE OPEN COURT PUBLISHING CO.

P. O. DRAWER, F.

CHICAGO, ILL.

169-175 La Salle Street.

EDWARD C. HEGELER, President.

DR. PAUL CARUS, Editor.

The reader will find in THE OPEN COURT an earnest, and, as we believe, a successful effort to conciliate Religion with Science. The work is done with due reverence for the past and with full confidence in a higher future.

THE OPEN COURT unites the deliberation and prudence of conservatism with the radicalism of undaunted progress. While the merits of the old creeds are fully appreciated, their errors are not overlooked. The ultimate consequences of the most radical thought are accepted, but care is taken to avoid the faults of a one-sided view.

## THE QUINTESSENCE OF RELIGION

is shown to be a truth. It is a scientific truth (a reality) which has been and will remain the basis of ethics. The Quintessence of Religion contains all that is good and true, elevating and comforting in the old religions. Superstitious notions are recognized as mere accidental features of which Religion can be purified without harm to the properly religious spirit.

This idea is,

## FEARLESSLY AND WITHOUT RESERVATION OF ANY KIND,

presented in its various scientific aspects and in its deep significance to intellectual and emotional life. If fully grasped, it will be found to satisfy the yearnings of the heart as well as the requirements of the intellect.

Facts which seem to bear unfavorably on this solution of the religious problem are not shunned, but openly faced. Criticisms have been welcome, and will always receive due attention. The severest criticism, we trust, will serve only to elucidate the truth of the main idea propounded in THE OPEN COURT.

Price, \$2.00 for one year; \$1.00 for six months; \$0.50 for three months. Single Copies, 10 Cts.

SAMPLE COPIES FREE ON APPLICATION.



ESTABLISHED 1841.

## THE GREAT AMERICAN STORY PAPER,

### ---THE YANKEE BLADE---

This wonderful family story paper is read every week by 400,000 people. It is a large, eight-page paper, every page filled solid full of interesting reading; stories of thrilling interest, adventure, love, the sea, detective tales, fireside stories, etc. Special articles on the Household Department, Ladies' Work, Boys' and Girls' Departments. The Famous Funny Columns of THE YANKEE BLADE are edited by SAM WALTER FOSS, the celebrated humorist. The circulation is rapidly increasing. Endorsed by the best people as suitable for everybody to read. Its reading matter is pure, and devoid of the slightest tinge of vulgarity. Don't fail to try THE YANKEE BLADE. You will be delighted with it. Comes every week. Our regular subscription price is \$2.00 per year. We offer it to new subscribers for only \$1.00 a year, or 50 cents for six months. We will send it three months for 25 cents. If you will enclose 6 cts. extra, and mention this paper, we will send you FREE a Half Dozen Japanese Shifu Handkerchiefs of Mikado paper, fibre silk, nearly half a yard square, in handsome designs, assorted. This is one of the greatest offers ever made by any reliable firm. Send at once. Sent 2 years for \$1.75. THE YANKEE BLADE is for sale at all newsdealers, for 5c. per copy.

POTTER & POTTER, Pubs. Yankee Blade, Boston, Mass.

We have examined the above-named paper and Japanese handkerchiefs, and find them to be a remarkable bargain. We can recommend them to all our readers.—Editor.

## VICK'S CAPRICE!

is the name selected from thousands suggested by customers for the New Striped Rose announced last season as The Coming Rose.

**THE GREATEST NOVELTY**

*IN HARDY ROSES EVER OFFERED.*

It originated with us in 1885; is entirely hardy, having endured the rigor of our northern winters without protection. Write us and learn how you can have a Plant of

### THIS ROSE FREE

Flowers large and fragrant; color soft, satiny pink, distinctly striped, and dashed with white and carmine; free bloomer; not an old flower in a new name, but a genuine novelty. Price \$1.00, prepaid, and each purchaser can have a copy of

### VICK'S FLORAL GUIDE

free, if desired. for 1889, the Pioneer Seed Catalogue of America, now ready; revised and enlarged; new shape; new type; elegant cover; a frontispiece, and 3 Colored Plates. Contains an illustration and description of every popular plant, flower and vegetable, and prices of same. No bogus offers. We do not advertise "two dollars' worth for 50 cents," but we do give money's worth, both in quality and quantity. See our Novelties in Flowers and Vegetables. Price of GUIDE, 15 cents, and each copy contains a certificate good for that amount in Seeds, so that the book is practically free.

**JAS. VICK SEEDSMAN, Rochester, N. Y.**



# UNITY

FREEDOM, FELLOWSHIP AND CHARACTER IN RELIGION.

VOLUME XXII.]

CHICAGO, JANUARY 26, 1889.

[NUMBER 22.]

## EDITORIAL.

"I CAN know myself as I am, only in so far as I know myself as I ought to be."

"IF THE cause is right, defeat is but deferred victory."

"THE wrong side of a question is the outside."

"WHEN I bow my head to my neighbor, that is the homage I pay to the divinity that is in him."

Wm. M. Bryant, in *American Journal of Education*.

FAR in the distance a window-pane flashes a bright beam into my room. Perhaps all souls have an angle at which they flash back the sunlight of God. Try to find that angle of reflection.

MAN in the conception of science is a means to other ends, in the conception of religion, an object or end of the eternal reason and the unbounded love. Both are opposite sides of the same fact.

THESE words of the author of "Ecce Homo" are worth recall. "No heart is pure that is not passionately pure, no virtue is safe that is not enthusiastic." We may add that earnest living can alone make a happy and cheery memory.

WE fear that this item from an English exchange is applicable to affairs in the United States: "The great difficulty in stopping swindles of this class is, that the rascals make enough money to be able to employ the best legal advice."

ALL the dress-reform ought not to be on the woman's side. A physician in the *Bicycling World* warns wheelmen against the injury of tight belts, and thinks the pantaloons should be suspended to flannel waists after the fashion of little boys' suits.

THE Art Institute of Chicago, we understand is still considering the propriety of keeping open doors on Sunday. We trust it will not be long before the privileges of this institution will be made available to those who most need it, the toilers whose only margin of leisure is Sunday.

MORE than two million boys and young men of India are to-day receiving a liberal English education. How many decades must the Ramabai work before the leaven of her emancipation hopes speaks through the social order of her country and makes a like record possible for girls and young women?

THE *Union Signal* furnishes this item, which goes to show that in the coming time, character will be considered a requisite qualification for citizenship: "Judge Daniels, of the New York Supreme Court, has distinguished himself by refusing naturalization papers to a man who was proven to be a drunkard and a wife-beater."

THE *Universalist* is particularly exercised because certain Unitarians, the *Unitarian Review* in particular, admit that certain passages in the New Testament, when fairly interpreted, yield the doctrine of eternal punishment, although it also urges that the spirit of the New Testament is favorable to Universalism. This, in the eyes of our contemporary, is a grave sin, but the Rev. Mr. Crowe, of the *Universalist*

*Record*, seems to have arrived at the more sure foundations of faith that lie in the nature of things, the constitution of the human soul. He says, "The rationalist's foundations of faith are found in reason, faith and practical results. These are the criteria of truth." While the Protestant asks, "What does the Bible say;" the Catholic, "What does the church say;" the liberal should ask, "What do reason and experience say?"

UNITY would assure the *Christian Standard* that Unitarians have no craving "to place the orthodox doctrines in an absurd light;" rather they would wish to give so large and liberal interpretation to them that the essential harmony of Trinitarian and Unitarian thought may grow more and more clear to the vision of man.

THE *Christian Recorder* well disclaims the rightfulness of a certain one hundred business men of Alabama trying to influence certain appointments by Mr. Harrison of the white as against the black man. It honorably declares "that there are noble men in both race-varieties, and the best should be appointed from both."

LORD DUFFERIN, in his late address at Calcutta, stated that India is not a nation but a family of nations, and it is only under the pressure of a superior authority that it is kept a happy family. There are 106 different Indian tongues. It must be many years before a real national sentiment can grow under the great diversity of thought and life which this fact proves.

WE like the ring of national sentiment in the addresses of Lord Stanley and others as reported by the *Week*, at the late banquet of the Toronto Board of Trade. Let there be a Canadian individuality just as real as the American or English, and then let the race-bond unite the three great peoples into a higher nation, which shall become the vanguard of enlightenment and progress to the world.

MISS FRANCES WILLARD gives the following as the life-motto of Mrs. Burdett-Coutts. It is an admirable statement for those who believe that religion is to derive its inspirations from moral aims rather than from intellectual conclusions. It is another version of the Western Conference basis. "In things proven, unity; in whatever can be doubted, free diversity; in things not trenching upon others' rights, liberty; in all things, industry, frugality and charity."

PROF. VON HOLTZENDORFF, of Munich, deserves notice as one of the few professors in the great university centers who champions woman's progress. No university is open to her in all Germany. Zurich is the only one near the borders where women students may go. In contrast to this persistent limiting of German culture to man it refreshes one to read that in Italy the president of the board of public instruction has issued an order admitting women to the same intellectual advantages as men, and that eleven women are now studying in the university of Lund, Sweden.

EX-PRESIDENT McCOSH thinks Unitarianism "dead and laid out for burial," and adds that as the modern method of instruction in morals and religion appears to come through the pen of the woman novelist Harvard will have to regain its long past literary reputation by employing one of



its Annex lady students to put life into the "agnosticism of its young men." Oxford has its novel, Harvard and other universities should have theirs. Is this irony serious or intended to be mirth-provoking?

H. D. STEVENS, pastor of the Unitarian church in Moline, has been visiting the public schools and telling what he saw there in the local papers. This is a good hint to other ministers. All who do so will likely come to his conclusion: "Our public schools are so good, and their work of such great importance to future American citizenship, that the most important thing remaining to be done is to get more of the children of school age to attend them and to receive their invaluable benefits."

BARON HIRSCH, the Paris banker, has rather electrified orthodox Jewrydom, and indeed all but the deepest seers among the race, by declaring lately that the triumph of Israel will never come through the intensifying of their racial characteristics and high exclusiveness of mission, but rather through the assimilation of their peculiar and best national elements with the world-conquering spirit of Christianity. "The prophet fire—Israel's essential greatness—may then burn the force of its moral spirit into the thought of man and more than ever become the regenerating power that will move the world."

THE *Union Signal* has this "choice bit" from the meditations of Elizabeth Thompson, who spends her entire income of \$75,000 per year in noble works of charity and reform: "A little light too much and you are blind; a little too much sound and you are deaf. Perhaps a little more knowledge of God and immortality than is allowed us here would dethrone reason. So I sit in the evening tide shadows and say: 'My God! give me patience to wait.' A drop has the ocean in it as to all its essential qualities, and because it the ocean it will find it again, and no power can prevent its quest. A human soul has God in it, and for this reason will be sure to find Him, returning to him as the drop to the sea."

THE following words from a brother minister speak a timely word to many congregations: "One of the most annoying and disheartening of the careless habits into which church attendants fall is the whispered conversation that often hums in the minister's ears up to and beyond the moment when he rises in his place. It is an evidence of bad taste, but it is something worse than bad taste. It shows a complete misunderstanding of what a religious service means. If public worship is a real and vital thing it is worth while to take it seriously. I confess to a high regard for the Episcopal custom of silent prayer from every worshiper on entering church. After that petty gossip and talk is impossible, and it is a mighty uplift to the minister to know that the congregation have come to worship with him and not merely to hear his performances."

A VOICE of a brother preaching in another fellowship from our own in a large city of Ohio comes to us like a cry of an imprisoned soul. He says concerning some recent utterances in UNITY, "they are brave, bold words, such as we do not hear very often here where ultra orthodoxy runs rampant. Even moderate utterances of advanced views strike against hard walls of common bigotry and blind prejudice. I am glad, however, that inroads are making, voices are being heard in the night, voices that have the ring of candor and conscientiousness, that thrill with the eloquence of liberty and love, that move with the spirit of courage and conviction. The world's sleep has been long. The dark must away. The sunlight is bathing the uplands. Soon the valleys will feel its touch and all life will spring in its newness towards God. Service must have more joy in it because intelligence inspires more of purpose. Man will have higher concepts of his own worth and importance.

The world will be fuller of worship because he will translate the language of stream, wood and flower, the tones of the bird, into words of the Infinite. O I feel that the soul of man must be uncaged ere it can soar very high. My struggle is to be free in God's light that I may know the highest. I would find help wherever help is. The Bible is dear to me, but I can not worship it. It must be that other revelations from God reach us through the seers and prophets of other centuries. I am anxious to hear the last word said on great subjects. I need help, and send my subscription for UNITY."

BROTHER FISHER, of Unity church, Cincinnati, in a sermon on "The Old and New," strikes off some important sentences at the close of the discourse, from which we quote the following: "Many things have still their good uses which are not wholly perfect. The Bible contains truth and treasures, as well as rubbish and faults. Rejecting the theory of its plenary inspiration, we now find more actual good within it than when we before found ourselves startled and stumbled by the incongruity of supposed Divine utterances, such as were unworthy of intelligent, chaste, pure-minded men. Even Ecclesiastes, with all its pessimism, is a book we would be unwilling to lose. Neither can we socially get entirely outside of everything imperfect. No church is perfect, but we need the church notwithstanding. We are not to expect too much newness nor too much cleanliness. Hence, let not our rejections be too sweeping, our denials too positive, our affirmations too dogmatic nor our iconoclasm too ruthless."

THE Rev. Mr. Frank, who on account of the continued ill health of Doctor Townsend has taken charge of the Independent church at Jamestown, maintains the traditions of that church for courage, eloquence and fearless earnestness. His words are often printed in the local paper, his audiences are large and interested. In a sermon on the atonement, after fully exposing the pagan quality of the common doctrine, he thus expounds its true significance: "Jesus said, I am the way, life, resurrection. Ah! truthfully. But, think you, he means by that that his way, life, death, and resurrection would stand for you, if you accepted them 'by faith' in the final day of judgment? O! pity on such a simple idea! Nay, he is your way, life, atonement and resurrection when the inspiration of his life has entered yours and when you learn as he did that the way of love is suffering; the life of truth is ostracism and agony; the atonement of sacrifice is the union of your own love with the divine love, which can only be procured through sacrifice and want; the resurrection is the restoration in your own soul—as exemplified in his exalted consciousness—of the Divine image of your Maker and the authority of his supreme wisdom! Yes, I repeat, when you learn this truth, then, and only then, will you learn the true meaning of Christ's sacrifice and death, his life, atonement and resurrection. All the faith in the world could not lift you into the life and truth and knowledge of the Christ in Jesus, unless, by your own sufferings, your own aspirations, your own crucifixions and atonements and resurrections you rise from day to day into the absorbing consciousness of joy unspeakable, which cometh from the fountain of all truth, a refreshing stream in your own soul forever."

THE following true and eloquent words are taken from a noble sermon by Rev. Chas. H. Parkhurst on "Cross-bearing and the mission of Christ" published in *The Christian at Work*: "We do believe in this doctrine of dying for the world, every one of us. We have a true concerted assurance that the true life of a man consists in steady self-expenditure—Golgotha in daily installments—as the true being of a candle is fulfilled, not in standing out in the daylight upon a golden candlestick, but in being burnt in the night to the comfort of the home and the cheer of the way."



farer. Whether the gospel story is true to historic fact or not, it is true to human nature, and cut in the grain of our deepest instincts. If you do not believe in the man who died for the world just outside of Jerusalem, you believe in every man who dies for the world now. You believe in dying for the world yourself. You believe in taking your powers of body, mind and affection, and melting them up in ducats to help meet this sad world's necessities, and pay its dolorous expenses. And you, men, with your large wealth, boxes full of gold and bonds, busy half of the time in counting your assets and cutting coupons, it is a part of your inflexible creed to believe in the men, the Coopers, the Dodges, the Shaftesburys, who died tired, worn, spent, burnt out, and to the last, as the wick fell in the socket, trying still to flash forth one more warm beam into the night. Yes, my affluent friend, you believe in them, and you believe in going down yourself under the weight of the world's distresses, in being burnt yourself that the world's night might be filled with a glorious light, if only you could widen yourself to the scope of your own splendid ideal, and match your life to the glorious Christly instincts that make part of the framework of your God-made soul."

#### THE TIME-FACTOR IN MEN'S JUDGMENTS AND THOUGHT.

Every reform in society and every discussion over the new issue of thought that have arisen from time to time have their lesson for us in this respect: they teach us the importance of taking into account the *time-factor* in the molding of opinions and belief. What controversy has been waged—and with what bitterness imbued—over issues that are no longer matters of question to any intelligent person! We are apt to wonder that ever they could have been seen in a very different light from that in which we see them so clearly to-day. Ah, yes; but time has taken us on and for us has changed the point of view. It has divested these issues of certain supposed consequences once involved in them, which excited alarm at the time but which we now discover to have been imaginary and really no part of the question at stake.

Take, for example, the opinions advanced by the earlier geologists in regard to the age of our earth and the period of man's occupancy of it. On the publication of these opinions the ecclesiastical world was greatly stirred. Whether man had been six thousand or sixty thousand years upon this planet did not in itself much matter; nor yet whether the earth had been six days or six million days in the making. In either case it might be presumed that the earth would keep on in its course, as in the past, and human history would still be made. But the supposed infallibility of the Bible was involved in the discussion, and upon this assumed infallibility the faith and morals of the people were thought to rest. Destroy the popular belief in this infallibility, and there was no longer any authority for right conduct; no certainty for retribution; no adequate restraint upon the evil passions and inclinations of society; no sufficient support for faith. Accordingly the theological world bitterly opposed the new theories advanced by science; and the theological world can be very bitter when it wills. It was verily fighting the battle of human welfare, as it believed, and though hasty, its action was honest,—that is, so far as hasty and ill-considered action and speech are ever entitled to be regarded as really honest.

In the more recent agitation which the theory of evolution has caused in the province of religious thought, we have a repetition of the earlier story. Men's mental attitude again has changed. Theories once declared destructive of faith are now becoming incorporated in a larger faith. The old bitterness is passing. Indeed there are not a few "orthodox" preachers who now find that their Bible has all along been teaching "evolution" and that a Genesis day has always meant an indefinitely long period!

If we ask now what has caused this changed attitude of mind touching these particular issues that once raised such dire controversy—why it is that the more intelligent pulpits in every fold have ceased to teach a six-days' creation, why it is that the evolution-theory has, in some form and adaptation, grown into acceptance in the churches, and has also had great influence in suggesting a like process of unfolding in the moral as in the physical world,—we shall find that it has not been by the immediate force of argument that the patient students of Nature and her methods have won; not by argument *alone* that truth has been let into men's minds. The moment intelligent study was given to the problem of the earth's beginnings, the legendary and poetic character of the Genesis stories became apparent. The points made against the process or manner of creation as therein described were as clear at the opening of the controversy, in many respects at least, as they are to-day. To be sure the evidence has been cumulative, but it was at first sufficient to assure unbiased minds that the old views had far less of fact on their side than the new. If the marshaling of argument *only* had been requisite, then the victory of the new views would have been sooner won. But we can see now that argument was not enough by itself, any more than the seed alone is enough to produce the blooming plant or fruitful tree. It must drop into the mind like that seed into the soil. It must germinate there. It must assimilate its surroundings to itself. It must appropriate new elements. In other words *time* must come to do its part in the problem of mental change and growth.

Let us take another familiar, not to say threadbare, illustration. In these later years Theodore Parker has been steadily growing into general recognition as one of the great preachers and prophets of this country, one of the constructive men in the Liberal pulpit. Yet when he preached that sermon, now some more than forty years ago, upon "The Transient and Permanent in Christianity," he seemed to shake to its very center the fellowship that then held him and has since been glad to hold on to him and to "let by-gones be by-gones." The miracles no essential part of Christianity forsooth! Why, they were the only evidence of its divine origin. Without these what had the New Testament to offer us but the moralities of the Mount, a group of Parables, Paul's chapter on Charity and the like,—hopes and faiths beautiful to be sure, but hopes and faiths of men as human as ourselves! Thus many ministers in the strong and wealthy churches honestly thought, and so thought men in the pews. Now what has made the change of view with which the great preacher and his opinions have come to be regarded? Not simply argument as to the credibility of the New Testament miracles. No; not this alone. Probably no amount of added argument on the one side or the other would have allayed the alarm or have healed the division of honest belief at the time. What then? Why, the larger recognition that, whether the miracles of the New Testament be true or not as history, human love and faith and duty are founded upon these or inextricably bound up with them, but have their deep and lasting source in the very nature of man and can survive disbelief in the "miracles" so-called, as in fact hundreds of lives about us every day bear witness. But this only *time* could set in clearer light, as it took men on to new points of view and larger experience.

We do not hold our stores of knowledge or supposed knowledge in its different departments isolated and alone. Men's beliefs become inter-rooted, so that in modifying one we disturb others beside it. It is this fact that makes truth, or what alone and by itself clearly seems truth, oftentimes so strangely slow of acceptance. So it was in the instances already referred to, which might be added to almost indefinitely. The new thought disturbed associated beliefs, beliefs deeply cherished, beliefs which were deemed essential to conduct and faith. And so men fought it, and fought it



with an honest though blinded zeal. No amount of argument could have disarmed their fear; and their convictions unhappily were enforced by their fears. As time took them on, they saw that the new thought was not really destructive of faith and morals among men, but that men's moral and religious conceptions shaped themselves to these gains of knowledge in other domains of thought. As this adjustment went on, the new views found their vindication. The strength of those who saw clearly the new revelations of truth lay in their patience and in their silent appeal to the future; and the weakness of those who did not recognize the new revelations was in the lack of somewhat of that wisdom of Gamaliel of old,—“if this counsel or this work be of men, it will come to nought; but if it be of God, ye will not be able to overthrow it; lest haply ye be found to be fighting against God!” The ever-pertinent lesson herefrom,—pertinent to all who have in care the shaping of human thought and conduct,—is the lesson of faithful endeavor and quiet confidence; a cheerful trust in the God of truth, whose vision and purpose span more than the passing hour, and who takes the issues of life beyond this immediate present into his sure guidance and care. Certainly we have a right to trust the soundness of the universe wherein we find our lives set, if only we seriously strive for the truth and hold it in love and do its behest. All right living tends to ripen thought and that deeper faith by which we live. It is not enough to “learn to labor.” The wise man learns also “to wait.”

F. L. H.

## CONTRIBUTED.

## THE BURDENED PILGRIMS.

Along the road from Birth to Death  
Three weary pilgrims met;  
The while they drew a lengthened breath  
Their burdens down they set.

One wight was weighted with a load  
He carried on his back,  
The wonder was he kept the road  
With such a heavy pack!

The second bore upon his head  
His burden, standing square;  
Its weight was such it might be lead  
Or other heavy ware.

The third had belted at his side,  
A little round-shaped thing:  
A burden he could never hide  
Nor ever from him fling.

Cried one unto his brothers fair,  
“Ere farther we proceed  
Let each the other's burden bear.”  
To which they all agreed.

And then they struggled, but in vain,  
Each other's load to lift,  
Exerting all their might and main,  
The burdens would not shift.

Then questioned each the other wight  
In accents of surprise,  
“What is the burden seems so light  
And yet so heavy lies?”

Made answer Pilgrim of the Pack,  
His hands begrimed with soil,  
“The load I carry at my back  
Is many years of toil.”

Then he who bore upon his head  
A weight to press him down,

Made answer in a tone of dread,  
“My burden is a crown.”

The belted pilgrim then replied,  
“Mine is the hardest part,  
For pressing ever at my side,  
I bear a heavy heart.”

WILLIAM S. LORD.

## OUR WORD TO THE TOILER.

In our issue of December 22 we invited answers to a searching question, of a correspondent, the force of which was illustrated by a case in point. The “toiler,” in the mind of our friend, was not the one with overtaxed hands but an overtaxed heart. The burden of conscience was added to the burden of poverty. We offer below some of the answers received. Our columns are still open and our own word we defer.

Ed

I. F. PORTER, BOLTON, MASS.

A word on your UNITY Problem of December 22:

At least we have the old gospel, and there is no better—the gospel of the fifteenth chapter of Luke—the gospel of an open way to the Father's house always, and divine help always near for those that seek it. No lack of gospel to the sinners that desire better things, but what blinding and convicting light of truth can we bring to bear that will reach the conscience of one of your Chicago millionaires, for instance, to prevent his using his millions for the manipulating of a wheat corner and the stealing the bread of poor and rich alike?

B., CAMDEN, N. J.

I am glad in asking the question—“Have we a message for the toiler”—that you drew the picture of the sin-soiled, sin-wronged sister, because for some toilers the church does have a cheering and hopeful message, but not for such as she. During the nineteen hundred years since Jesus taught that the one with out sin should cast the first stone, his earnest appealing words have been practically ignored. I fear the church does not exist that would bring to such a congregation the true gospel Christmas message of “Peace on earth.” We should have to stand a little aloof, never stopping to think that if advantages and surroundings were to be weighed, our own lives might in comparison sink quite below theirs. The liberal church, like all other churches, has yet to learn *practically* the meaning of the angel's song, “Behold I bring you glad tidings of great joy.” *The Christ is not yet born.*”

L. F. GARDNER, POUGHKEEPSIE, N. Y.

The call for testimony or cheer for the toilers prompts me to attempt answer. Science and thought can not have crippled the world of man. We are told that light is the result of activity in the world of matter. Physical light, why not mental, moral, spiritual light, as the consequent, activity along these lines? We are entering upon new life in the use of electricity. Electricity is not new, the use and the possibilities are new to us. We annihilate distance, and distinctly *hear the voice of the unseen*, yes, of the unknown. There is assurance here that we are growing into a larger knowledge of our sphere, a quickened apprehension of the beauty and grandeur of our Father's mansions and dominions. The command is upon us, “Comfort ye my people.” We can help our neighbor discover his or her relationship to the world. To look for Christ in my neighbor's face, helps me to treat my brother as if perchance the divine guest was there. We grow the image of our thought, and strengthen the muscle or the faculty we most use. If our house be small, we can turn our work table so that we can look out into a larger world. If street be narrow, step to the door and look up, and thus give exercise to the wings that else



remain prisoners. If we live where the sun can shine upon us, face the sunshine and be happy. He who lives and works facing the "Light" escapes the shadows, and the chills of doubt and darkness.

H. TAMBS LYCHE, WARWICK, MASS.

In an article in a previous number of *UNITY* the question was raised what we of a rational religion can preach to the fallen who labor under a sense of their fall and sin, of "estrangement from God and virtue." It seems to me that we can do and must do as the orthodox do, preach the love of God, this readiness to *forgive*, the possibility, in other words, of rising—thanks to the way the world is made—from the lowest pit to the highest height. We can certainly preach this in every way as strongly, as warmly as the orthodox revivalists, while we are not bothered with all his limitations, harshnesses and unreason. All of good he has we have. Let us preach—in such *phrase* as the people we would help prefer—the goodness of God as nature, reason and experience reveal it. Let us show them that the parable of the prodigal son is true, was drawn from nature, illustrates the God nature reveals; that He does in such manner forgive sin, love the meanest, run to meet half-way the returning prodigal; that a thousand helpful forces spring to the aid of him who turns from evil to do good, that out of sins red as scarlet God is forever raising up his saints in spotless garments. The story of sins forgiven and a true, loving Father in heaven has *not* been outgrown; it came before the Bible, and made the Bible, and will outlast all Bibles and nature itself, whose great, star-written text first told it and yet tells it.

It probably goes without saying that we must make ourselves the tools of this Divine love and forgiveness. The Father must come to meet them in us; His love be revealed to them first of all in the sympathy we give, in the charity with which we cover their faults and sins, in the real *friendship* we offer them, in the reverence which we, spite of their sins, feel for their humanity, in the faith they feel we have in them, in the hope we cherish for them. We must show them the Father and His love, as Christ did it.

What have the orthodox more of hope and promise? What more is needed? But for that revelation of God's tender love for *persons*, for infidel persons, many do sigh;—and that we have in our keeping.

#### THE DEVELOPMENT OF POST-BIBLICAL JUDAISM.

On the evening of January 10th Rabbi Hirsch delivered the last lecture in his announced course on the Bible. If there was not at this thought regret in the faces, at least there was in the hearts of those present, as manifested later in the evening by a hearty and unanimous vote of thanks tendered the lecturer.

To understand properly Ecclesiastes, the book of Daniel, and the Apocrypha, the speaker began, a brief history of the Jews after the captivity is necessary. They possessed at that time only the Pentateuch, which was their constitution. It must reflect their religious and social life as well as their political institutions. Life's great current cannot be dammed, and the later Jews sought to crowd into the Pentateuch all new laws and institutions. New rules of interpretation sprang up corresponding to the new life, thus giving rise to a vast body of additional laws and ordinances. During the three hundred years of the Persian dominion the political history of the Jews was a blank. Yet that period was most fertile in shaping Judaism. After Ezra and Nehemiah there came the complete Temple service. The temple itself became a great slaughter house; and in every town rose a synagogue—a religious meeting-place, and a fixed ritual prevailed.

Among the Hebrew teachers were numbered, first, the scribes, appearing naturally in a period of writers, and the aristocracy of learning began to make itself felt (the priests

already represented the aristocracy of birth), the study of the law forming the theme. The second class of instructors was the teachers of the Mishna, and from these two learned bodies sprang the Pharasaic and Sadusaic bodies. The New Testament picture of the Pharisees as hypocrites only is grossly unjust. They were not the hypocritical, nor were the Sadducees the pious, Jews. The Pharisees concerned themselves with the national life, and were called Separatists because holding aloof from the belief of the bulk of the people; they were the sturdy apostles of democracy. The Sadducees represented the priestly party, the conservatives; the Pharisees were the learned men, insisting on higher purity, national independence and a coming world of righteousness and peace. The day of religious protest began not with Luther but in this far-away time, with the Pharisees, who were no trivialists but enlarged the spirit of the patriarchal laws. The day of spiritual independence was coming, ushered in by Alexander the Great overturning the Persian empire and bringing face to face Jews and Greeks. Sensuality—the exposure of the body and defilement of the soul—characterized these debased Stoics, and immediately between the two peoples ensued a violent contest. Ecclesiastes is the one book of that time marked with this conflict. To Solomon has been incorrectly imputed its authorship. We should hardly expect to find these philosophical disquisitions in the biblical canon, though the reluctant flow of language, the trace of struggle between the thought and the verbal garb marking the Hebrew language, is evident. The opening idea in the book is the prevailing one, "All is vanity." Man is restricted by eternal laws, thought leads to disgust, pleasure to satiety; wrong and injury prevail in the world, and the future is unknown. Still, spite of the author's Epicureanism his pessimism never provokes him to denying God, and he finally preaches resignation. The eleventh and twelfth chapters contain that poetical description of old age beginning "Remember now thy Creator in the days of thy youth."

Of a later time is "Jesus the son of Sirach," of the Wisdom Series, and a part of the Apocrypha. Why were these Apocryphal books excluded from the canon? Not, as some assert, because of their later date, for this book is cotemporary with Ecclesiastes and of earlier origin than Daniel and the Psalms. Neither because of their non-religious character, since Tobit is less worldly than the Song of Songs. The Apocryphal books were excluded merely on account of their external character. Some were written in Greek, the Alexandrian; others in Aramaic, the Judean,—the Greek having been originally intermingled with what are now the canonical books, though finally excluded because no Greek book should be put into a Hebrew scroll. "Jesus the son of Sirach," probably written about 180 B. C. just before the Maccabean Rebellion, resembles the biblical book of Proverbs in its wisdom and well-known practical piety, the style growing toward the end more animated and even approaching the poetical beauty of Job. Tobit, written originally in the Hebrew, counsels the suffering to be true to their religion. It is not historical, but free inspiration. Judith serves to stir the same courage among the Jews; long before the oppressed race flew to the sword they had wielded the pen.

The book of Daniel belongs properly not to the prophetic but to the Apocalyptic books, most of which are not in the Bible; it is a book of revelation, like that of St. John in the New Testament. The *end* in the Apocalyptic writings refers to the Messianic age, the new world; the interpreter is concealed, he is not in fact the prophet peering into the future, but the expositor treating of the past. Here lies the beginning of the philosophy of history; in the mystic drapery of symbolism the poet wraps his thought in dreams, as in Daniel, Job and St. John. The book of Daniel, written before the triumph of the Maccabees, about 165–164 B. C., was not composed by the one whose name it bears. Nor



was it the work of an impostor. In those early days the modern literary canons of honesty and dishonesty in authorship had no existence. Traditions were current concerning the visions of Moses, Enoch, etc., and the authors thought it no wrong, no mark of cowardice, to put their own thought into the mouths of these people. The book is divided into two parts,—the first six chapters, consisting of a historical narrative to infuse courage into the Jews; the seventh to the end, containing four visions. The four kingdoms in the second chapter refer to those of the Babylonians, the Medes, the Persians, and the Greek or Alexandrian kingdom, subdivided into those of Ptolemy and the Seleucidae. The fourth chapter refers to Antiochus Epiphanes, sometimes jocularly called Epimanes (crazy). The true meaning of the handwriting on the wall at Belshazzar's feast in the fifth chapter has been at last unraveled. *Mene*, thou hast received the kingdom in good condition; *tekel*, under your evil practices it has deteriorated; *upharsin*, it will be divided into two parts, as it was by the Medes overrunning it. A careful study of these visions and the dates shows that all refer to Antiochus Epiphanes.

Among the Apocalyptic writings are the three books of the Maccabees, the second (written against the Maccabees and recording the Feast of Dedication, or Feast of Light, our Christmas), the third, the Alexandrian book, (written about 10 or 20 B. C. showing the development of the wisdom theory into the logos theory of Philo), and the book of Enoch, composed of three similitudes, two Noah sections and one Enoch section, all overlaid with Christian symbolism.

After a brief description of the Apocalyptic writings, the lecturer said in conclusion:—From our hurried examination into the Old Testament writings we have learned that one who would clearly understand and discern the force of the Bible must know far more of Jewish history and customs than the average Sunday-school teacher. But we have found always a core of truth in these grand old writings, and truth is its own witness whoever discovers it. Theologians have heretofore failed in pinning their faith to certain untenable theories about the books of the Bible, and with their overthrow has fallen the entire superstructure. But later biblical translators have given new wings to truth and left these dragging weights behind. The Bible is not a manual of science, or a compendium of history, but a picture of the conflicts of the human heart; it embodies lofty ideals of character, man's life in the service of the highest and best; it is a pure sparkling jewel whose lustre shall never be dimmed, for always the true, the noble, the good, is changeless, the more enduring with the passage of the ages.

B. G.

"Is THE Religion of Love Inefficient?" We say—God rules, God is Love, God is Truth, and we should try to be Godlike; then we go and teach fear and falsehood, saying: "The ignorant and depraved can not recognize truth, can not understand love." Have we forgotten the man who prayed—"I thank thee, Lord, that I am not as other men." Is it possible to think that God has created beings who can not understand love and truth? They may not understand your truth or mine, may not appreciate your love or mine; but you and I are at fault. The rays of God's truth and love that pass through us to them are twisted and discolored by our selfishness and injustice. Clear truth, pure love never yet failed to uplift the soul of any living creature that they touched. The need is not falsehoods for the ignorant and depraved, but regeneration of self, that truth and love may pass through us *clear and straight*. In the old creeds it is not the falsehoods that help, but the admixture of God's truth which they contain.

EDWIN G. BROWN.

"NEVER retort a sharp or angry word. It is the second word that makes the quarrel."

THE public seems to say, "If you will keep your tongue tied and say nothing, severely nothing, about moral action, then we will patronize your art; but just as soon as you try to make art understandable, to take away its mysteries and its accidentalism, just as soon as you take it out of the field of natural instructed blind talent or genius, and put it into a realm you want to make for it in morality, reasoning, education, character, and self-regeneration, then beware! Then we will spurn you, then you shall starve to death,"—that fiery stake of to-day's reformers and martyrs. Ah, beyond a certain very shallow depth, the popular or the cultured, either one, will never dare to dig. They are loth to have their gods torn from them; their idols are dear; and the one true God knows that this thing, unregenerate art, intoxicates men to-day with a damning and benighting influence, so dire as to be incomputable; and if it is not the last false God of the human race, it certainly is the most subtle and deceptive one he still clings to to-day. Regeneration, self-regeneration, moral life, renaissance,—that is what men's souls are wanting to-day to save and fill and glorify them.

FREDERICK CLARK STEINIGER.

### THE STUDY TABLE.

*Sharing the Profit.* By Mary Whiton Calkins, A. M. Boston: Ginn & Co.

Have we a Harriet Martineau among us? Probably not. But in this little book of 70 pages we have a strong, clear statement of a reform in industry, to which many look for a solution of the questions between labor and capital. The book is a model of condensation and comprehensiveness, and shows the careful training of the author.

There has never been a time in our national history when popular expositions of economic principles were so greatly needed, or would do so much good. A great opportunity is open to some one who can do here to-day what Harriet Martineau did fifty years ago in England.

L.

*The Rose and the Ring.* By W. M. Thackeray. \$1.25.

*Stories from the Italian Poets.* By Leigh Hunt. Two vols., \$2.00. New York: G. P. Putnam's Sons.

These are books in the Knickerbocker Nuggets Series. And if there be anywhere any daintier, prettier little volumes, either for gifts or to hold in one's own hand and enjoy, we have not seen them. The binding is rich, and yet unique and harmonious, and simple enough for good taste. The paper is good and the type large enough, very clear and handsome. The volumes measure 4 by 5½ inches, and have about 250 pages. Thackeray's *Rose and Ring* is amazingly illustrated. Leigh Hunt's *Italian Poets* contain critical and biographical essays on Dante, with four stories from him, on Tasso, on Ariosto, and on Luigi Pulci, with two stories from him.

*Three Greek Children.* By Rev. Alfred J. Church, A. M. New York and London: G. P. Putnam's Sons.

This is a very useful and entertaining book. It is one of an attractive series drawn for the most part from Greek sources, full of stories of antiquity which throw light upon the pages of classic literature and history. This latest volume is well suited to fill the imagination of a bright child with pleasant pictures of home life in Athens, in Sparta or Corinth.

The "three Greek children" are literally treated to excursions by land and water, and are quieted with tales adapted from the *Odyssey* of Homer. The youthful American who reads these pages will almost fancy that he sees what the little pagans saw, and that he is listening to the stories which were told to them.



*Beecher as a Humorist.* Compiled by Eleanor Kirk. New York: Fords, Howard & Hulburt.

This small volume of 216 pages shows great skill and thoroughness on the part of the compiler, Eleanor Kirk. The shorter quotations, which are taken for the most part from Beecher's spoken words, fill the first 116 pages, the longer selections, taken largely from his written words, filling the remainder of the book. At the end of each selection is printed the source of it so that, as the publisher says, "the reader may have some hint of the general current of thought from the surface of which these glancing ripples and bubbles have been caught." At the front of the book is an article on Mirthfulness taken from Beecher's sermon, "Malign Spiritual Influences." The book is well printed on heavy paper, is well bound, and has a good index. Price, \$1.00.

*Colloquia Latina.* Adapted to the beginners' books of Jones, Leighton, and Collier and Daniell. By Benjamin L. D'Ooge, M. A., Professor of Latin and Greek, Michigan State Normal School. Boston: D. C. Heath & Co. Cloth, pp. 81.

Nothing is more helpful to the teacher of Latin and Greek than some device to relieve and lighten up the routine work of the class-room—which in the case of a synthetic language is necessarily dry and somewhat mechanical—by infusing into it the spirit of entertainment and of every-day associations. For this purpose Professor D'Ooge's dialogues seem admirably adapted. They will help to make the pupil enjoy his work, and to realize—what few beginners do—that these stately ancients were not wholly absorbed in hexameters and *oratio obliqua*.

W. F. A.

*Songs for Little Children.* By Eleanor Smith. Chicago: Thomas Charles. Paper, 90 cents.

Every home which has little children and some one to sing with them, should have this book from which to glean favorite songs for the fireside. For Kindergarten and Primary school use it is invaluable. It contains eighty-four songs and there is beauty and simplicity in both words and music, with a happy activity of movement running through all, especially the game songs.

E. T. L.

## THE HOME.

### A LITTLE GLASS OF JELLY.

"I'm a little glass of jelly,—  
See my color red and clear!  
Hold me so the light shines through me,  
And my story you shall hear.

"I am made from reddest currants,  
Growing on the bushes low,  
Swaying in the gentle breezes,  
Ripening in the sun's warm glow;

"And of whitest, sweetest sugar,  
Made from tall white sugar cane,  
Growing where the sun shines hottest,  
Juicy with the warm, soft rain.

"Do you know where I am going?  
Do you know whom I shall see?  
Do you know who'll smile her sweetest  
When some one will give her me?

"In a dark and dingy attic,  
Where the sunlight never shines,  
Where there are no birds nor flowers,  
No green grass, or pretty vines,

"Lies a poor, sick little girlie—  
Nellie is her pretty name—  
Lying on her poor, low pallet,  
Day and night, the very same.

"I am going there to cheer her,  
Going there to make her smile,—  
She will like my pretty color  
Gleaming brightly all the while.

"I will take her all the sunshine,  
All the redness, all the sweet,  
For I'm beautiful to look at,  
And I'm good enough to eat."

JUNIATA STAFFORD.

THE extract from a private letter which is printed below, is a note of the better day, and the newer education, when our public schools will recognize it as a part of their business to cultivate spirit and develop the humanities. The children of one of the public schools in the neighborhood of Chicago this last year put their pennies together until they were able to send over \$80 to the support of a Crèche. We hear of another suburban school needing two express wagons to carry their Christmas offerings to the needy homes which the children themselves had sought out. In still another school we hear of a coal fund, which is eked out to help those who have a hard battle with the Frost-king.

### "PASS IT ON."

EXTRACT FROM A LETTER.

Two years ago, a friend of ours from the East, stopping transiently at our house just before Christmas time, told my Belle of a custom prevailing at his home. At the holiday season, each pupil at the public school brought to it for distribution to the poor *anything* they were disposed or able to give,—potatoes, apples, clothing, canned fruits, etc. Belle was quite taken with the scheme, and introduced it into her schoolroom that year, and with fair results. Last year all the rooms in her school did the same thing, and with results increasingly gratifying this year. All the rooms in all the schools took it up, and it proved a rousing success, as it was well advertised, and it was also stated that the City Missionary Society would call at the different buildings for the contributions and would attend to the proper and faithful distribution of the gifts. We had a "job" of a size beyond all calculation. At one school "the Central" and, to be sure, the largest in the city, we found 130 bushels of potatoes, 26 bushels of apples, a live turkey, duck and chicken (these almost staggered us at first), a large assortment of canned fruits and vegetables, beside a good stock of boots, shoes and clothing, almost enough in fact to start a fair sized "general store" in a little country town. It was three or four days before the work of distribution was completed, and there is yet a good deal of stuff on hand against future needs of the worthy but poor. One touching little incident occurred at one of the schools. A clean bright-faced little girl, with her face all lighted up with the spirit of the occasion, came to her teacher with her gift saying, "I couldn't bring much 'cause we haven't got much, but I brought what I could," and she threw her *one* (glorified) potato on to the growing heap. The teacher told "the ladies," and the ladies sought the home of the little girl, and found her to be one of several children of a widowed mother, with lots of grit (and pride, too), but supporting all by her unaided labor. That house was made to groan under the weight of the "comfort" poured into it, and besides will be watched, as but for this little incident, want and hunger might have entered and no moan or groan have revealed it.



## UNITY.

Senior Editor: JENKIN LLOYD JONES.

Associate Editors: J. V. BLAKE, W. C. GANNETT, F. L. HOSMER, SOLON LAUER, J. C. LEARNED, A. JUDSON RICH, H. M. SIMMONS, JAMES G. TOWNSEND, D.D., DAVID UTTER.

CHARLES H. KERR & CO., PUBLISHERS  
175 DEARBORN STREET, CHICAGO.

Unity Publishing Committee: Messrs. JONES, BLAKE, GANNETT, HOSMER, LEARNED, SIMMONS and UTTER.

Weekly: \$1.50 per annum.

The date on the address label of every subscriber indicates the time to which the subscription is paid. Remittances are acknowledged by changing this date. No written receipts are sent unless requested. No paper discontinued without an explicit order and payment of all arrearages. Remit by draft on Chicago or New York, or by postal or express order, payable to CHARLES H. KERR & CO.

Advertising, 6 cents per line; reading notices, 12 cents. Communications regarding advertisements should be addressed to LORD & THOMAS, 45 Randolph Street, Chicago.

### NOTES FROM THE FIELD.

**Omaha, Neb.**—At a general meeting of the congregation of Unity Church held at the church, Sunday, December 2, 1888, by a unanimous vote, the trustees were directed to draw up resolutions of respect and esteem, expressing the sentiments of the congregation towards Rev. W. E. Copeland, whose resignation has just been regretfully accepted. The resolutions are as follows:

"WHEREAS, Rev. W. E. Copeland has severed his connection with Unity church, Omaha, to accept the pastorate of the Unitarian church at Tacoma, Washington Territory:

"Resolved, by unanimous vote of the congregation, that we deeply regret the loss of our pastor, who has endeared himself to us by his efficient, zealous and unceasing labor in our midst, during the past nine years, in the up-building of the cause of liberal Christianity.

"Resolved, That we recognize in him a most able and worthy leader in the great army whose battle is waged in behalf of liberty, equality and fraternity, purity of life and individual responsibility.

"Resolved, That our love and best wishes go with him to his new home, and we cordially commend him to our brethren of the far West.

"Resolved, That these proceedings be spread upon the records of Unity church; that a copy be furnished for publication in UNITY, and that a copy be forwarded to Mr. Copeland."

**Chicago.**—All Souls church had an encouraging Annual Meeting on the evening of the 10th. About one hundred and fifty people sat around the well-filled tables, after which they adjourned to the auditorium to listen to the reports of the year's activities in the various branches—sixteen in all. With the methodical management of the several departments, and the thoroughly practical interest of the work which had been undertaken, the meeting instead of being "dry business" was entertaining and enthusiastic. Over six thousand dollars was reported as the money aggregate of the activities of the year. The sum raised for missionary work was \$542.15; of this \$175 went to the Western Conference; \$100 to the Hinsdale church, and about \$100 to the tract and Post-office Mission work. The remainder was distributed between the American Unitarian Association, the Women's Conference, the Western Sunday-school Society, Illinois State Conference, the Loan Building Fund, and

the India and Ramabai Missions. One hundred and eighty four dollars was spent in charitable work outside the church, while the educational work in the church, including the Unity Club, Kindergarten, Young People's Lectures, Reading-room and Library, has amounted to about \$1100. The management precludes debts, and the church starts out on the New Year with only the perplexities of growth and the responsibilities connected therewith.

**Cincinnati, Ohio.**—The hopeful condition and growth of Unity church is apparent from the following extract from a letter from Rev. Judson Fisher, who is preaching there for the winter. "About a hundred persons sat down to the parish supper, after which quite full reports from those having charge of the different 'sections' of activity were presented, remarks offered and officers chosen for the ensuing year. I have never seen a happier or more hopeful society anywhere, nor one that excelled it in harmony and enthusiasm. You may be sure there is no such word as fail in their vocabulary. It is truly a working society. Even the children got together in a side room, and by themselves organized, laying plans for an entertainment to be given by and by, in order to purchase a piano for their Sunday-school room. The children are a bright, beautiful set having an eagerness of attention and work quite unusual. The Sunday-school has increased to about ninety, with an average so far of sixty-five. A class of young people for the study of Unitarian principles, and also for other studies in due time, has been organized to meet Friday evenings. This class, under the lead of Mrs. Fisher, promises to be large. The Unity Club meetings are well attended and good work is done in them. . . . Unity church is to be looked upon as an established fact."

**Boston.**—Rev. J. S. Bush of Concordellas, who lately resigned his position as a preacher in the Episcopal church, read at the last meeting of the Monday Club a paper on "Christian Unity and Christian Scholarship."

—Rev. Phillips Brooks has begun a series of people's meetings on Sunday evenings in Faneuil Hall. The audience at the first meeting seemed to be nearly made up of persons not church attendants. Admission tickets were distributed, but no advertisements were published.

—The "cold wave" did not prevent a good attendance on last Monday evening at the monthly meeting of the Sunday-school Union. Rev. E. A. Horton gave the essay on "The True Order of Studies in Sunday-school."

—Next Sunday evening the Unitarian Temperance Society will commence its public work for the winter. Addresses on means of interesting children in the work, will be made by several good speakers in King's Chapel.

**Third Church, Chicago.**—Mr. J. L. Loveday, secretary, reports "another church all right" as follows: "The Twentieth Annual Meeting of this society was held at the church edifice Monday evening, the 14th instant, and was well attended. The announcement that the receipts of the past year had been sufficient to meet all liabilities and even leave a small surplus was received with cheers, it being the first time in the history of the church that a deficiency had not occurred to be provided for. The pastor gave a full and complete report of his work during the year. Every one present seemed happy and hopeful for the future of the society. The officers whose terms expired with the close of the year were unanimously re-elected as their own successors, and accepted the trust heartily. Report was also made of the Sunday-school by the superintendent and treasurer, showing continued efficient work and a balance of \$28 in the treasury."

**Wichita, Kans.**—The Unitarian church of this city is showing sure signs of growth. A small number of Unitarian women, feeling the need of a deeper religious life and having a living interest in the Unitarian movement here, have formed themselves into a ten, for the purpose of working directly and systematically, for the growth of the church. An attempt will be made to increase the circulation of UNITY and the *Christian Register* among the members, to inquire into the causes of non-church-going, to render assistance to those in need, to call upon any who show an interest in our views of religion. Rev. N. Hogeland preached a sermon on "Robert Elsmere" to a large congregation last Sunday. His recent sermon on "Who are the infidels?" will be published in the *Daily Journal*.

**Hinsdale, Ill.**—The people of Unity church, Hinsdale, send greeting to their friends, with cordial invitation to be present at the dedication of their new Church-Home, on Wednesday evening, January 30, 1889. The services begin at 7 o'clock. Rev. Jenkin Lloyd Jones preaches the Dedication sermon. JAMES VAN INWAGEN, *Chairman of the Board of Trustees*.

W. C. GANNETT, *Minister*.

The best trains to take leaves the Union Depot, Chicago, at 5.55 and 6.42. A train returns to Chicago at 9.58.

**Milford, N. H.**—The ordination of Rev. Salon Lauer as pastor of the Unitarian church at Milford took place on Wednesday afternoon, January 9. The sermon was preached by Rev. M. J. Savage, who took for the subject of an able discourse, "The Ministry of Reconciliation," showing the harmony between the old truths of religion and the new truths of science. Rev. W. H. Walbridge, of Peterborough, gave the ordaining prayer, Rev. J. F. Moors, D. D., the charge to the pastor, Rev. George Batchelor the right hand of fellowship, and Rev. A. M. Pendleton, the retiring pastor, the charge to the people. The services were highly interesting, and well attended.

**Duluth, Minn.**—A correspondent writes: "After a month's spell of inactivity, on Sunday, January 13th, services were held in the new Odd Fellows' Hall. Rev. Mr. Jaynes of Newton, Mass., delivering the first one of a series of sermons to be preached by him here. Mr. Janes appears to be a man of energy and a good organizer, and an extended stay of his no doubt would assure a strong society, for the material is abundant, and all that needs to be done is to collect the same and bring it into working order."

**Marshalltown, Iowa.**—We hear that Rev. Ida C. Hultin of Des Moines is making fortnightly visits to Marshalltown and doing "a little missionary work;" bringing together Unitarians and Universalists who are willing to join hands "in securing her services." It is good to hear of the revival of our work in this thriving city of central Iowa where a few years ago a Sunday-school and monthly services were enthusiastically sustained.

**Des Moines, Iowa.**—The First Unitarian society of Des Moines sends greeting to its friends in a beautiful calendar, marking off the months with choice bits of wisdom, poetry and philosophy, culled from a wide range of authors, from many lands and distant ages as well as our own land and time. It turns a bright and hopeful face to the new year.

**Spokane Falls, Wash. Ty.**—The First Unitarian church of Spokane Falls has recently dedicated a house of worship, using the form of responsive service prepared for the dedication of All Souls church, Chicago. The pastor, E. M. Wheelock, preached the sermon, taking for his subject "The Sonship of Man."



## ANNOUNCEMENTS.

## CHICAGO CALENDAR.

CHURCH OF THE MESSIAH, corner Michigan avenue and Twenty-third street. David Utter, minister. Sunday, January 27, services at 11 A. M. Study Section of the Fraternity, February 1; subject, Isle of Wight.

UNITY CHURCH, corner Dearborn avenue and Walton place. Thomas G. Milsted, minister. Sunday, January 27, services at 10:45 A. M.

THIRD UNITARIAN CHURCH, corner Monroe and Laflin streets. James Vila Blake, minister. Sunday, January 27, services at 10:45 A. M.

ALL SOULS CHURCH, corner Oakwood boulevard and Langley avenue. Jenkin Lloyd Jones, minister. Sunday, January 27, services at 11 A. M.; subject, Temple Building. Unity Club, Monday, 8 P. M., Emerson Section; Friday, 4 P. M., Browning Section.

UNITY CHURCH, HINSDALE. W. C. Gannett, minister. Sunday, January 27, services at 10:45 A. M.

THE CHICAGO INSTITUTE. Second Lecture on Sociology, by Mr. W. Alexander Johnson, Thursday, January 31, 8 P. M., Architectural Sketch Club Room, Art Institute Building, entrance on Van Buren street.

THE WOMAN'S PHYSIOLOGICAL INSTITUTE. The sixth lecture, on "Cosmetics," by Prof. Albert E. Ebert, January 28, 8 P. M., Ethical Culture Hall, 45 and 47 Randolph street. Lecture free.

THE next meeting of the Chicago Women's Unitarian Association will be held January 31 at All Souls church, Mrs. E. B. Bastin, leader; topic, "Physiological Basis of Character."

Rheumatism originates in lactic acid in the blood, which settling in the joints causes the pains and aches of the disease. Hood's Sarsaparilla cures rheumatism by neutralizing the acidity of the blood, and giving it richness and vitality. Try Hood's Sarsaparilla.

**A Specific for Throat Diseases.**—BROWN'S BRONCHIAL TROCHES have been long and favorably known as an admirable remedy for Coughs, Hoarseness and all Throat troubles. "They are excellent for the relief of Hoarseness or Sore Throat. They are exceedingly effective."—*Christian World*, London, England.

Are you waiting for something to turn up? If so, you are making quite a mistake. Better hustle around and turn up something for yourself. B. F. Johnson & Co., of Richmond, Va., can give you a pointer in that direction that will help you wonderfully.

## BOOKS RECEIVED.

All books sent for notice by publishers will be promptly acknowledged under this heading. Further notice must be conditional on the state of our columns and the interests of our readers. Any book in print will be mailed on receipt of price by Charles H. Kerr & Co., 175 Dearborn street, Chicago.

Systems of Education. By John Gill. Boston: D. C. Heath & Co. Cloth, pp. 312.  
Tropical Africa. By Henry Drummond, LL. D., F. R. S. E., L. G. S. New York: The Humboldt Pub. Co., 24 E. Fourth St. Paper, pp. 67. Price.....15c  
The Holy Supper is Representative. By J. R. Hoffer. Mount Joy, Pa.: J. R. Hoffer. Paper, pp. 46.  
Aesop's Fables. By Rev. Thomas James, M. A. Illustrated. New York and London: G. P. Putnam's Sons. Chicago: A. C. McClurg & Co. Cloth, pp. 252. Price.....\$1.25  
Selections from the Prose Works of Lessing. Edited, with notes, by Horatio Stevens White. New York and London: G. P. Putnam's Sons. Chicago: A. C. McClurg & Co. Cloth, pp. 236. Price.....\$1.00  
Virgil's Aeneid. The First six books. Translated into English rhyme by Henry Hamilton. Cloth, pp. 197. Price.....\$1.25

Freedom in Science and Teaching. By Ernst Haeckel. Preface by T. H. Huxley, F. R. S. New York: The Humboldt Pub. Co. Paper, pp. 53. Price.....15c  
Sunday-school Stories on the Golden Texts of International Lessons of 1889. By Edward E. Hale. Boston: Roberts Bros. Chicago: A. C. McClurg & Co. Cloth, pp. 314. Price.....\$1.00  
"What Shall We Write About?" Compiled by Miss E. S. Kirkland. Chicago: Fergus Printing Co. Paper, pp. 62.  
Game of Bible Information Cards. By A. J. Kinnaman. Indianapolis, Ind.: Rev. W. A. Patton. Price.....25c

If you want the best Garden you have ever had, you must sow

## MAULE'S SEEDS.

There is no question but that Maule's Garden Seeds are unsurpassed. Their present popularity in every county in the United States proves it, for I now have customers at more than 31,000 post-offices. When once sown, others are not wanted at any price. My new catalogue for 1889 is pronounced the most original, beautifully illustrated and readable Seed Catalogue ever published. It contains among other things, cash prizes for premium vegetables, etc., to the amount of \$3,500. You should not think of purchasing any seeds this Spring before sending for it. It is mailed free to all enclosing stamp for return postage. Address

WM. HENRY MAULE,  
1711 Filbert St. PHILADELPHIA, PA.

## THE WOMAN'S TRIBUNE

Published Weekly by

CLARA BEWICK COLBY, EDITOR,  
BEATRICE, NEBRASKA.

Subscription Price, \$1.00 a year. Sample copies, five weeks for 10 cents. Single copies, 5 cents.

THE WOMAN'S TRIBUNE was founded in 1883. It has a wide circulation and many able writers among its contributors. It gives reports of woman suffrage conventions and of legislation relating to women, and its departments of law, hygiene, literature, etc., make it interesting to all classes of readers.

Persons in sympathy with the work of the National Woman Suffrage Association—Elizabeth Cady Stanton, president; Susan B. Anthony, vice-president—will find it, as also all official announcements, duly recorded in the WOMAN'S TRIBUNE. Every person interested in the effort to obtain political, legal and industrial equality for women should become subscribers. Readers are invited to send items of news and names for sample copies.

## PREMIUM.

For a club of twenty new yearly subscribers to the WOMAN'S TRIBUNE the three splendid volumes of the Woman Suffrage History will be furnished in cloth as a premium. For a club of twenty-five the same bound in leather.

Liberal cash premiums will be given to canvassers. The WOMAN'S TRIBUNE and UNITY to one address: one year for \$2.10.

## MASON &amp; HAMLIN

The cabinet organ was introduced in its present form by Mason & Hamlin in 1861. Other makers followed in the manufacture of these instruments, but the Mason & Hamlin organs have always maintained their supremacy as the best in the world.

Mason & Hamlin offer, as demonstration of the unequalled excellence of their organs, **ORGANS** the fact that at all of the \$22 TO \$800. great World's Exhibitions, since that of Paris, 1867, in competition with best makers of all countries, they have invariably taken the highest honors. One hundred styles from \$22 to \$800 or more. Illustrated catalogues free.

Mason & Hamlin do not hesitate to make the extraordinary claim for their pianos, that they are superior to all others. They recognize the **PIANOS** high excellence achieved GRAND & UPRIGHT by other leading makers in the art of piano building, but still claim superiority. This they attribute solely to the remarkable improvement introduced by them in the year 1882, and now known as the "MASON & HAMLIN PIANO STRINGER," by the use of which is secured the greatest possible purity and refinement of tone, together with greatly increased capacity for standing in tune, and other important advantages.

A circular, containing testimonials from three hundred purchasers, musicians, and tuners, sent, together with descriptive catalogue, to any applicant. Pianos and organs sold for cash or easy payments; also rented.

MASON & HAMLIN ORGAN AND PIANO CO.  
BOSTON. NEW YORK. CHICAGO.

## Are You an American Citizen?

—IF SO—

YOU SHOULD TAKE THE  
AMERICAN CITIZEN,

AN EIGHT-COLUMN FOUR-PAGED WEEKLY.

For it is a distinctive American Paper.

For it Advocates Home Rule for the United States

For it Advocates Protecting the American Workmen.

For it Advocates the non-interference of Foreign Church or Government with the United States.

For it advocates the excluding of the Paupers and Criminals from other Countries from our Shores.

For it Advocates an American Government by Americans and for Americans.

\$1.50 a Year.

SEND FOR SAMPLE COPY.

ADDRESS:

AMERICAN CITIZEN CO.,  
415 Washington Street,  
Boston, - - - Mass.

## ROBERT ELSMERE

Large type, handsome cloth binding,

Price 25 Cents

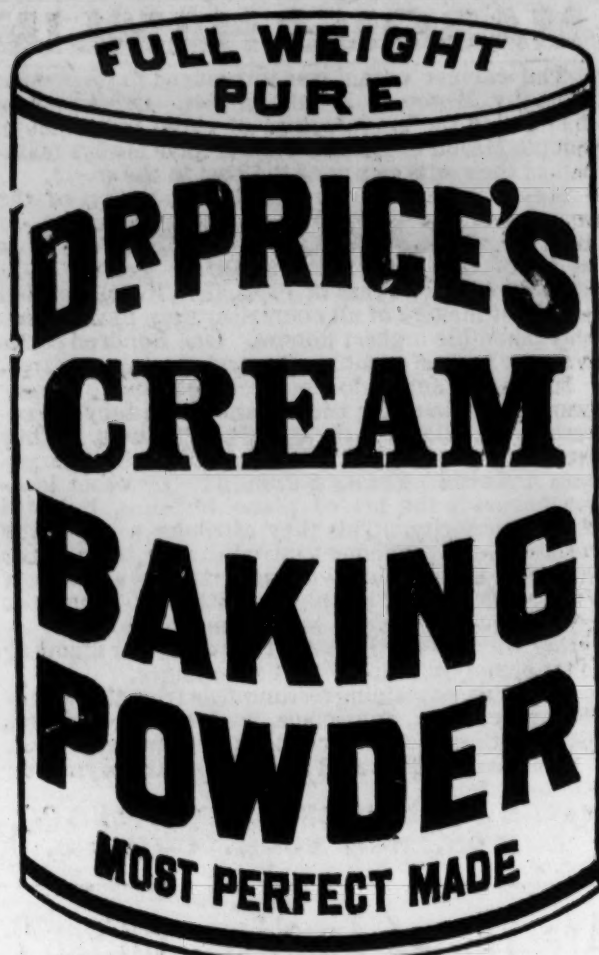
On or before Feb. 1, 1889, if called for personally or ordered (by date named) by mail; postage, 12c. This advertisement (Unity) must be presented to secure this special price. Big Catalogue free.

This extraordinary limited opportunity is to induce personal calls, or trial orders by mail. This advertisement will appear but once.

GLADSTONE'S famous essay on "Robert Elsmere and the Battle of Belief," large type, complete, 3 cents.

JOHN B. ALDEN, 393 Pearl Street, New York.  
13 South 9th Street, Philadelphia.





Its superior excellence proven in millions of homes for more than a quarter of a century. It is used by the United States Government. Endorsed by the heads of the Great Universities as the Strongest, Purest, and most healthful. Dr. Price's Cream Baking Powder does not contain Ammonia, Linn, or Alum. Sold only in Cans.

PRICE BAKING POWDER CO.,  
NEW YORK CHICAGO ST. LOUIS.

## THE New York, Penn. & Ohio RAILROAD,

In connection with

New York, Lake **ERIE** & Western R. R.

FOR  
Buffalo, Niagara Falls,  
New York, Albany,  
Saratoga, Boston,  
AND OTHER EASTERN CITIES.  
**3** THROUGH EXPRESS TRAINS **3**  
TO THE EAST,

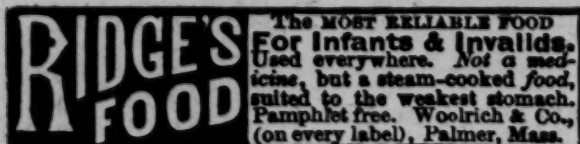
WITH  
Pullman Palace Sleeping Coaches, Pullman  
Buffet Sleeping Coaches, Pullman Hotel  
Coaches, Parlor Cars, and  
Elegant Day Coaches.

R. H. SOULE, L. P. FARMER,  
General Manager. General Pass. Agent.  
NEW YORK.

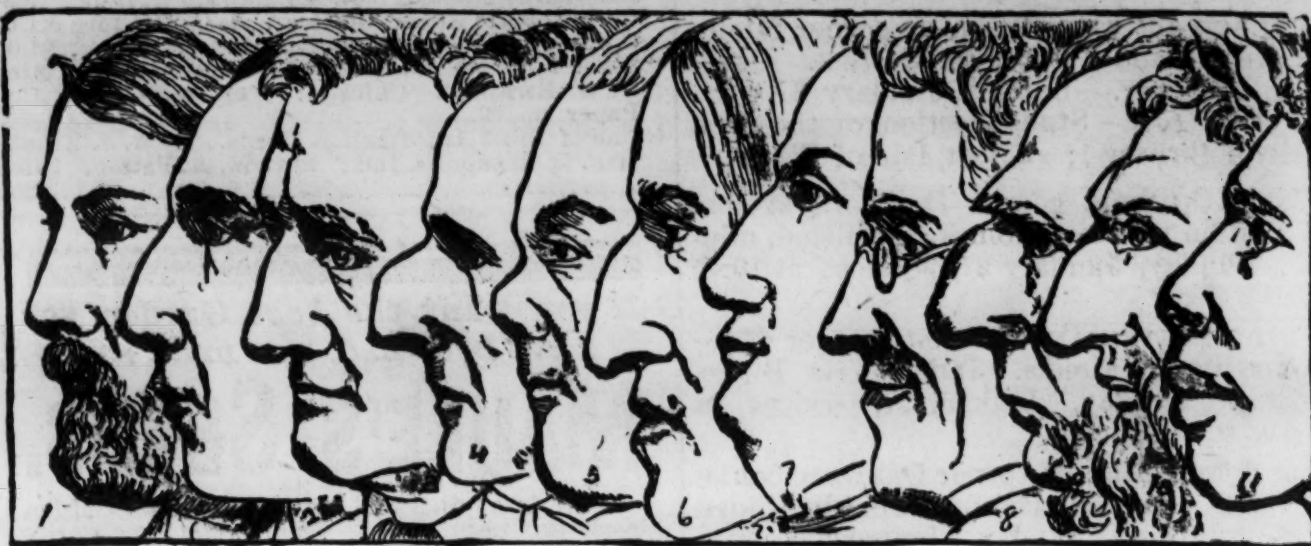


**\$75.00 to \$250.00 A MONTH** can be made working for us. Agents preferred who can furnish horse and give their whole time to the business. Spare moments may be profitably employed also. A few vacancies in towns and cities. B. F. JOHNSON & CO., 1009 Main St., Richmond, Va.

**TOKOLOGY** A book for every woman. ALICE B. STOCKHAM, M. D. Sample pages **FREE**. The most popular work for Cloth, \$2.00. Agents 112,000 SOLD Mor., \$2.75. Alice B. Stockham & Co., Chicago, Ill.



## Men and Women Differ in Character.



### IF YOU WANT SOMETHING

that will interest you more than anything you have ever read and enable you to understand all the differences at a glance, by the SIGNS OF CHARACTER, send for a copy of:

### HEADS AND FACES; How to Study Them.

A new manual of Character Reading for the people. It will show you how to read people as you would a book, and to see if they are inclined to be such as you would like to know.

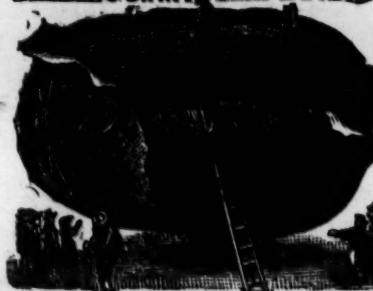
A knowledge of Human Nature would save many disappointments in social and business life. This is the most comprehensive and popular work ever published for the price, 25,000 copies having been sold the first year. Contains 200 large octavo pages and 250 portraits. Send for it and study the people you see and your own character. If you are not satisfied after examining the book, you may return it, in good condition, and money will be returned to you.

We will send it carefully by mail, postpaid, on receipt of price, 40 cents, in paper, or \$1 in cloth binding. Address,

FOWLER & WELLS CO., Publishers, 777 Broadway, New York.

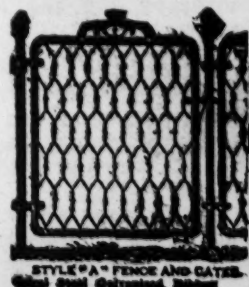
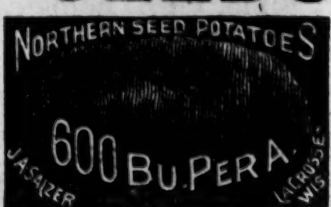
**SENT FREE.**—If you will mention UNITY in writing we will send you free a sample copy of the *Phrenological Journal* and *Science of Health*, an illustrated magazine of human nature. \$1.50 a year; 15c a number.

### SALZER'S GIANT FLAT DUTCH



Over 100,000 customers of 1888 praise my seeds, and say they increased all yields, yes often doubled them by sowing my Northern Grown Seeds—giving them on Wheat 40 bu., Oats 200, Barley 70, Corn 125, Potatoes 600 bu., etc. We pay in Prizes \$1750 on Farm Seeds and \$1,250 on Vegetables for largest yield in 1889. You can win one or more if you want to. See Catalogue about it. Operate 5,000 acres in growing seeds. Floor room of seed store over 2 acres; cellar capacity 60,000 bus. Our city has 42 mails, 70 freight trains and 34 express daily, so we can fill all orders at once. Send 8c for Grain sample or 10c for Giant Cabbage and get Fine Catalog free. JOHN A. SALZER, La Crosse, Wis.

## SEEDS



### Don't BUY FENCING

Until you get our Price List of Ornamental and Farm Fences, Gates, Iron Posts, Tree Guards, Barbed and plain Wire, Nettings, Wire-work, &c. Hulbert Fence Loom for both Picket and Netting Fences only \$25. Galvanized Steel fence lasts forever. Donations for churches and cemeteries. Your name on gates. Catalogue free; write for estimates. We ship everywhere. Agents wanted.



HULBERT FENCE and WIRE CO. OLIVEST. ST. LOUIS, MO.

## EMPLOYMENT and FREE HOMES.

For information of all States and Territories, with Beautiful Engravings of the most interesting Scenery and the various Industries of all Sections, send 10 Cents for copy of **THE WESTERN WORLD, Illustrated**. For complete copy of all Government Land Laws, a Colored Map of every State and Territory (including Alaska) with a History of each from earliest times, see **THE WESTERN WORLD GUIDE AND HAND-BOOK**, the most comprehensive, instructive and useful Book ever published. It tells who are entitled to the Public Lands and how to get them, giving all the same. It also gives all laws of each State of tlers, Farmers; also ent and the Divorce the States; as those seeking ment or Pleasure ing so valuable hensive. It also tory of every Na- World, how and erved, etc, etc; in ad- a most complete full information, would hardly be found in any other one hundred books, and which make it worth ten times its weight in Gold. It contains nearly 400 pages, neatly bound and Mailed to all part of the World for 50 Cents. It is the best selling Book for Agents ever published. Many are making \$100 per month; others as high as \$2,500 a year selling the Guide and Hand-Book, Premiums and obtaining Subscriptions. We will send a free copy and terms to any one ordering two books and sending \$1.00. "The Western World, Illustrated," one year and Guide and Hand-Book both for 65 cents. Address **THE WESTERN WORLD, Chicago, Ill.**



**WONDERFUL** is the amount you can get for a small sum if you know just where to send for it. Send 20 cents in silver or 25 cents in stamps and your name and address will be printed in **THE AGENTS' RECORD** and mailed to you and to hundreds of publishers and others, who will send you free sample copies of books, papers, magazines, letters, &c., in order to induce you to become their agent or subscribe for their periodicals. To the first 20,000 persons answering this advertisement and mentioning this paper we will send **THE FARMERS' RECORD**, (illustrated) a trial year free. It is but a small investment which pays you well. Clubs of six at one dollar. Address **Record Pub. Co., Muncie, Indiana.**



## GOOD NEWS TO LADIES.

Greatest Bargains in Teas, Coffees, Baking Powder and PREMIUMS. For particulars address **THE GREAT AMERICAN TEA CO., 31 & 33 Vesey St., New York, N. Y.**

**GOOD GRACIOUS** is the exclamation of every one who send 10 cents to have their names in the Agents' Record. They receive thousands of papers, samples, etc., FREE, from publishers and novelty dealers who want agents. Address, Record, Box 36, Marionville, Mo.

## IMPROVED EXCELSIOR INCUBATOR



Simple, Perfect and Self-Regulating. Hundreds in successful operation. Guaranteed to hatch larger percentage of fertile eggs at less cost than any other hatcher. Send 6c for illus. Cata. **GEO. H. STAHL, Quincy, Ill.**